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ABSTRACT

Cultural diversity needs to be addressed in the higher education classrooms for the development of practical business and education skills. Co-emergent multicultural awareness on the University of Oklahoma campus provides a necessary justification for curriculum adaptations and the implementation of a communication campaign of multicultural information. Storytelling brings a higher level of understanding and transcendence while it promotes a rightness and belonging critical to psychological well-being. It remembers cultural archetypes and forgets stereotypes. One avenue for promoting cultural diversity awareness is for college instructors to incorporate storytelling into the basic required communication course. The overall goal of the program is to have every graduate of an Oklahoma school of higher education exposed to cultures other than their own. The six-month time frame incorporates one semester of exposure, modeling, and content evaluation. Class sessions become an activity requiring both storyteller and audience interaction. Summative evaluation of the project should be professional and occur at the onset and close of the semester. (Contains 44 references and a table of data. Interview questions, a projected budget for the campaign, a participant observation poster, promotional materials, clippings from the university newspaper, and two syllabi are attached.) (RS)

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ED 380 825

Communication and Change Campaign Paper

STORYTELLING IN THE BASIC COURSE FOR THE PROMOTION OF CULTURAL DIVERSITY

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Communication and Social Change Campaign Paper

STORYTELLING IN THE BASIC COURSE FOR THE PROMOTION OF CULTURAL DIVERSITY

Phase I: Introduction

Cultural diversity needs to be addressed in the higher education classroom for the development of practical business and education skills (November 1993 professional interviews, See Appendix A). Co-emergent multicultural awareness on the University of Oklahoma campus, Oklahoma, and higher education provide a necessary justification for curriculum adaptations and the implementation of a communication campaign of multicultural information. Realistic classroom learning procedures for OK student populations can be easily assessed after one 6-months semester trial. See Appendix B for overview covered in campaign budget.

Practicality and Pervasiveness

United States ethnic groups are not losing their identity. They are emphasizing and valuing their distinctness (Baldwin & Hecht, 1993, p. 2). Diversity is enevitable in the workplace, healthcare, education, and day to day life. Communication has a role in creating and sustaining a genuinely multicultural society. All citizens must find ways to celebrate diversity as the cornerstone of unity. People should discover and articulate the underlying values shared by different cultural groups. Multivocality has become a necessity (Zarefsky, 1993). People must reinvent community, a highly desireable social change.

The rapid changes in world systems demand multicultural awareness, states E. Sims, advocate from Irving, TX. A colleague, A. Gooch, believes that America's richness lies in its multicultural makeup. Expanding and nuturing that world is an effort to restore America's wholeness. The four-year institution has to be prepared to accept students who come from different economic and cultural backgrounds, and be prepared to adapt to that as well (R. Wilson, American Council on Education and CRME National Advisory Council). All OK ethnic enrollment figures for higher education have increased in the last decade.

Insert Table 1 about here

The multicultural classroom, workplace, and neighborhood have become a reality for the average Oklahoman. Multiculturalism has become a reality in American education: "Each year more international and language minority students enter United States educational systems to learn, study, compete and grow alongside traditional students. The classroom is a microcosm of cultural encounters. Multiculturalism is an evolving process, not a product (Yep, 1993, p. 5). Intercultural training produces appreciation, contemplation, perception, willingness, and change. Cultural diversity is the singularly most important issue facing Americans today (Yep, p. 3).

The Center for Research on Minority Education (CRME) at the University of Oklahoma seeks to shape higher education policy and practice in order to increase minority participation in education and the workforce.

Co-emergent Multicultural Awareness

Ronald Schleifer and Robert Con Davis co-father the OK Project for Discourse and Theory, a meeting ground for the study of culture. They seek to identify the forces that radically reshape the way we think about culture by publishing an interdisciplinary research book series. Another nearby publishing venture, Steck-Vaughn Company of Austin, TX, produces captivating folktales of the world and fairytale packages for classroom multicultural instruction. This interactive reading and writing tool fosters self-esteem and cultural awareness by combining oral delivery with magnetic storyboards, reading texts, assessment forms, and activities. Cross-curricular methodologies and original languages produce 21st century skills in today's student.

The 11th Annual Multicultural Educational Institute will be held at the University of Central Oklahoma, Edmond, this year. Its sponsors include the Bilingual Education Multifunctional Resource Center SA8, OU, the Desegregation Assistance Center, the OK State Department of Education, UCO, IDRA, IKWAI Foundation, Langston U., OK City Public Schools, Native American Language Issues Institute, and the Indian Educational Technical Assistance Center 5: All past and present promoters of multiculturalism in Oklahoma.

On November 10th, the OK Center for Continuing Education (OCCE) at Oklahoma University hosted a live teleconference promoted by Provost Kempel. The format "We can get along," and subsequent discussion underscored community-building and interracial unity for the campus (McNabney, The Oklahoma Daily). A survey of campus sentiment can also be seen by course offerings such as Participant Observation as a Cross-Cultural Tool (See Anthropology poster, Appendix C).

A well-attended student minority leader forum , "Is there racism on campus?" (Pope, The OK Daily), supplements various other culturally diverse and concurrent events (Regent Melvin Hall speaking to classes, Bird Runningwater articles, *A Shayna Maidel* performance and discussion). Ironically, rejection of minority studies majors by the OK State Regents for Higher Education does not extend this current sense of multiculturality in the student, faculty, and administrative population at OU.

In order to achieve a change in Oklahoma's future, these social impacts must be more direct (implemented majors, faculty hiring, course additions, etc.), desireable to all responsible educators, and anticipated by student, faculty, administrator and citizen alike (Rogers, 1986, p. 192). Professional campaigns for change must be aware of cultural consequences such as intrusiveness and reinforcement of stereotyping, cynicism, distrust, and anxiety (Pollay, 1993, p. 186). The potential influence of one culture upon another lies at the root of the educational system. Practical, innocuous

means must be implemented not only for multicultural awareness, but also for a mature understanding of the reality of multiculturalism that exists in the state.

Self-awareness and Preservation

The preservation of self in everyday life requires feedback, expectation, context, and inherent self-esteem (Northcraft, 1990). Interactive study produces individuals that are sensitive to communication norms of self-preservation within cultural frameworks (Cooper, 1992). Sometimes to preserve ourselves, we seek to know less (Linden, 1989). The masking of identity is made possible by metawitness, or the listening to more and less than what is said. Understanding with a "storyteller" produces a change in both communicators, however. Competing communication campaigns introduce information within qualitative bounds. Lange (1993) found that both camps mirror each other's rhetoric and communicative strategies to co-create information necessary for both.

Information theories are at the core of communication and learning. Relationships exist no matter what form communication takes, but they can be altered by the transference of information (Serverin & Tankhard, 1992, p. 40). Four elements are necessary within Rogers' Diffusion of Innovation Theory: (1) at least one innovation, (2) one or more channels, (3) time, and (4) one or more social systems. The knowledge stage comes first. It is followed by the stages of persuasion, decision, implementation and confirmation. This theory, also described as a multi-step flow approach, utilizes

both systems theory (social environment element) and social marketing (learning and persuasion stages).

The behavioral systems approach accents the implementation stage. One of its two main tenets operationalizes behavior and environment as reciprocal. They must always be studied in tandem. The second tenet sees bidirectional reciprocity as a dynamic force. This places the theory well within human science studies. Social marketing, learning theories, and systems theory combine in an interactive experiential field study of diverse content in real settings where no one is immune to change.

Storytelling as the Channel

The logical outgrowth of these theories and their approaches is the storytelling mode of peer instruction. This can be justified by current practice (N. L. Flores, L. K. Wells, and V. E. Matoz-Ortiz, storytellers celebrating *La Raza*, Speech Communication Association 1993 Annual Meeting, Miami) and extensive literature grounding. Irving (1990) lists storytelling programs for classrooms and libraries by theme. Livo and Rietz (1990) exalt the story-voice for its research value and cultural hero portrayal. Pellowski (1990) catalogues storytelling festivals and NAPPS, and Wolf and Marsnik (1993) recommend the elementary education practice for higher education and adulthood communication.

Storytelling is not new to American culture. Its use in current news reporting capitalizes on sensationalism, myth repair, and oral restructuring of factual occurance (Bird & Dardenne, 1990).

No single objective viewpoint is sought as an ideal, yet the act codifies all viewpoints to reflect culture. Storytelling becomes a way of keeping alive the cultural heritage of a people. It is akin to the folk dance and song in preserving the traditions of a country for the foreign-born, or of building appreciation of another culture for the native-born (Baker & Greene, 1987). By storytelling we learn respect for other cultures.

Folklore is living proof of the kinship of human beings and the oneness of peoples. Similar stories in a variety of forms produce kinship across all nationalities. The dramatic joy of being alive is communicated to all partakers (Baker & Greene, pp. 24-25). Heroism and empowerment in fairytales comes from anonymity (Panttaja, 1988). This produces balance and restoration which is both physical and psychical survival for the hearer of the tale. Storytelling employs symbol to transcend social class for liberation, collective unity, and utopian power (Menzies, 1990).

In comfortable surroundings, all participants have power. One myth core evolves as empathy and roletaking produce commonality. The effects of storytelling are also those of interpersonal relationship enhancement and oral proficiency. Storytelling is an English as a Second Language tool and a solid word of mouth credibility source. A Pittsburg, California study (Farrell & Nessel, 1981) called "Word Weaving" released the power of this folk art. A sense of story and aliveness was found to aid adaption to any environment.

Storytelling promotes environmental power and accuracy. It breaks down national and cultural barriers within the imagination (Merla, 1972). Oral skills are gained in storytelling, as well as the skills of analysis, adaptation, fluency, spontaneity, characterization, sensual understanding, bodily action and control, unity, polish, and self-evaluation (Breneman & Breneman, 1983, p. 21). Small group storytelling was originally confined to adult interchange (Bauer, 1977). Public moral argument through storytelling utilized persuasion and aesthetic form (Fisher, 1984).

Storytelling is a folk art that sophistication can destroy. Authentic rare tales from any country are a springboard for multicultural research and understanding. Partakers in the storytelling experience get to their hearts with imagination; mental and behavioral processes follow that stimulation (Sawyer, 1976, p. 16). A storyteller must know the right time for the right story. Each communicator betters the narrative, the community, and the universe. Personal experience is highlighted, technique is subdued.

All of the goodness, the lift of the heart, one gets out of storytelling should go into the communicant's life and work (Sawyer). Nothing is lost when something great and beautiful is experienced. All storytellers must have an intense urge to share something that has moved them deeply. Aliveness, heart and spirit can be communicated by the professionally unsophisticated. The gift of storytelling is part of an individual's inheritance of life.

Storytelling has lost favor as an accepted mode of

entertainment, education and information in this mass communication age, yet it has the ability to superceed illiterate areas of knowledge, reluctance, and prejudice (DeVos, 1991). Listening skills, identity, value, belonging, thought, emotion, imagination, and bonding are byproducts of storytelling. Although storytelling reflects the popular culture, no national differences are found in French and German folktales of the same century of origin (Dragosits, 1992). It is a curious communicative form that both reflects and erases culture.

Story becomes its own reality. It brings a higher level of understanding and transcendence while it promotes a rightness and belonging critical to psychological well-being (Livo & Rietz, 1986, pp. 5-6). It remembers cultural archetypes and forgets stereotypes. As an art protective of oral patterns and interpersonal interaction, it preserves identity and solves common problems. Storytelling is a game, an entertainment, and an immediate negotiation without penalty.

Phase II: Define the Problem

My topic for applied social change is obviously concerned with intercultural communication. Raising multicultural awareness means circumventing or eliminating racism, stereotyping and discrimination by education. A genuine need for multicultural awareness is evident from the panel discussion of University of Oklahoma student minority leaders and over 200 interested questioners (Racism, Interracial Relations, & Multiculturalism, 211 Dale Hall, October 12, 1993; coverage

by Tiffany Pape, The Oklahoma Daily, October 12 & 13). The general consensus was that it should be mandatory to learn about other cultures (taped proceedings).

The target population of students most receptive to this learning process would be degree-seeking, gender heterogeneous Americans of all ethnic origins. The more diverse a formal class enrollment as to income strata, age and cultural background, the more these characteristics would benefit the interactive learning process in a non-threatening environment. Cultural diversity needs to be addressed by all Americans and foreign students in a state reserved for one of the greatest cultural mixes of the United States; ie., Oklahoma.

Vehicle to Promote Cultural Diversity Awareness: Storytelling in Higher Education

A 1984 survey of 235 four-year colleges and universities was conducted to ascertain the status of storytelling coursework in the United States. Class sizes varied from 10-450 individuals and were primarily taught in library science, education, speech, and English departments. Storytelling was most often restricted to elementary education or incorporated into other coursework. It was overwhelmingly seen as an art needing more research, revival, and respect in the higher education of adults.

One avenue would be for college and university instructors to incorporate storytelling, an innocuous method of the communication of culture, into the basic required communication course. This would

achieve multicultural awareness and other necessary goals required for peaceful communication. The entertainment and therapy functions of storytelling should be taught as an historical overview of oral tradition, one emphasis of speech communication. Creativity, spontaneatiety, communication competence, and cultural awareness would be highlighted. Theories of learning, rhetor credibility, cathartic release, myth similarity, and linguistic tradition connect to other communication tenets in the course's coverage of communication basics.

Multi-cultural Endeavors in Oklahoma

Nothing is available in the library or government documents because of the newness of this topic. Librarian referrals were to Dr. G. Friedrich of the Provost Office and to Dr. P. Lujan of Communication for educational-based efforts at the University of Oklahoma and Oklahoman Higher Education proper. Additional interviewing and material surfaced by means of the snowball research technique.

Higher Education Efforts

An enclosed lesson plan entailing an entire course highlights specific cultural benefits and pedagogical implementation (Madsen, "Intergroup Storytelling RCLEd 467, Pennsylvania State University). An overview of library and grammar school use of the technique provides constructive guidelines toward implementation of change. Administrative acceptance and instructor inclusion depend upon budget constraints and individual expertise.

The tremendous need for cultural diversity appreciation has been provided for by the World of Difference programs on the east coast. The Anti-Defamation League introduces public school teachers to K-8 storytelling and discussion formats (1988 Study Guide). This is more logically implemented at the adult level in higher education where communication courses exist and intercultural opportunities abound. Professional and business necessity mandates the acquisition of basic intercultural skills (Thompson Olasiji, Human Relations Department, OU "Racial Diversity" and "Strategies for Social Change" classes). This begins with an awareness and appreciation of difference.

Projected Needs Assessment

The minority student population and both traditional and non-traditional majority student populations decry the need for a total education. Teaching by way of a folk-art form is one subtle way to erase stereotyping, racism and discrimination. It reaches the spirit and mind of an adult in a non-threatening manner, allowing true education and common respect for all peoples to develop naturally (Baker & Greene, 1987; Sawyer, 1976; Farrell & Nessel, 1984; Livo & Rietz, 1986).

Specific data of Oklahoma schools employing storytelling for cultural diversity awareness could be gathered by mailing questionnaires to National Directory listed school departments. This is time-consuming and expensive, and may not be feasible for the projects' remaining two months. The results would probably reflect

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a growing need, lack of funding, and scarce expertise in intercultural facilitation or storytelling.

The allotted monies could be spent adding intercultural and interethnic faculty members for required cultural awareness courses or course segments.

Statistics are available on Hispanic/Native American/African-American/Asian minority drop-out rates at the University of Oklahoma (Multicultural Office, Dale Hall Tower-8). Courses and instructors available for the curriculum thrust must also be ascertained on a department by department, school by school basis. A state-wide campaign by an Oklahoma education association may be in order.

Phase III: Formative Evaluation

In order to verify the goals and objectives of the campaign, it will be beneficial to use In-depth interviewing of University of Oklahoma personnel most interested in implementing the change. As mentioned in the Problem Definition (Phase II), Dr. Gustav Friedrich of the Provost's office and Dr. Phil Lujan of the Intercultural Communication faculty were recommended by library staff at the University of Oklahoma. Kathy Cardott of the Center for English as a Second Language (CESL), and a representative of the Multicultural Education office are additional professional contacts for this. Frequent conversations with CESL students of all nationalities and 1993 OKTESOL conference sessions serve as a checkpoint of informal information.

The information previously related is accurate, proven and timely for 1990s curriculum alteration. It is applicable to a higher education thrust toward multicultural awareness and does not introduce any radical teaching methodologies or content. It is research-driven and orally disclosed in a protected environment so as to avoid conflict. A sample interview outline of open-ended questions influential for this decision has been included. The CESL students in casual conversations are both male and female and 20-35 years of age. The OKTESOL contributors vary in their experiences with other-culture examination. Most are dual-national, bilingual, and promote experiential learning in all aspects.

Phase IV: Program Design

OVERALL GOAL:

Every graduate of an Oklahoma school of higher education will be exposed to cultures other than their own.

OBJECTIVES:

#1 That appreciation of cultural diversity will be promoted in an atmosphere free from conflict.

#2 That a combination of recollection, research and oral skill will enhance multicultural awareness.

APPROACH EXAMINATION:

To approach a lack of multicultural awareness, manditory education segments in the basic speech course have been chosen. These combine a law approach of forced awareness with a free-style, individual-driven education approach. The model will eliminate

restrictive barriers of assigned cultures, mass produced data, and the evaluation of personal reaction. Grading of the course performance will be on speech delivery and factual recall only. The cultures available are Native American, European, Asian, South and Central American, African, and Island nations, past and present.

Two approaches, the Diffusion of Innovation (Rogers & Adhikarya, 1979) and the Behavioral Systems (Bandura, 1977), employ a Social Learning Theory of Modeling and Social Engineering for curriculum content. The six months time frame incorporates one semester of exposure, modeling, and content evaluation. The new message of multicultural awareness of diversity contains an apt measure of efficacy (self- and peer-evaluations of heterogeneous cultures represented in the class), normativeness (instructor and school mandates), pertinence (disclosed incidents of related value), and susceptibility (student evaluations of the course and instructor guidance as well as future enrollment, drop-out rate, graduate school decisions, etc.).

EDUCATION PROGRAM:

Mass communication serves as a secondary reinforcement of the actual life viewing of introduced cultures. The class session becomes an activity requiring both storyteller and audience interaction (workshop setting). Free-style learning spreads throughout a campus and influences policy changes of hiring multicultural staff and administration. There is found (on Oklahoma University campus) a turning toward curriculum incorporation of

cultural-slanted incentives. See ANTHROPOLOGY FLYER and interview results.

Phase V: Summative Evaluation

The formative evaluation was extensive in both literature, interviewing results, and program parallels. A feasible outgrowth is the proposed communication campaign centered on a six-month educational project. Evaluation should be professional and occur at the onset and close of the semester. Course content and instructional liaisons should also be evaluated by all concerned in order to determine whether the process of multicultural awareness has been forwarded. Interactive classroom research and the telling of stories would be graded by the normal standards of participation and oral presentation, but be entirely self-report for the evaluation of multicultural skills/awareness gained.

Openness to all cultures and their oral methods of storytelling, the production of an anthology of the researched and presented work, and the festival of diversity with song, dance, custom, and food will be a celebration and a learning experience that all university affiliates desire. The Oklahoman storyteller extraordinare, Will Rogers, would begin by asking, "What is an American? ... an Italian? ... a Thai? ... a plains Indian? ... etc." The validation of skill in being a world communicator is necessary and valuable in the modern mass communication society. Each student of human life needs to know what it is to be and to communicate. This can be achieved by interactive learning experiences such as storytelling.

Table 1

Enrollment by Ethnic Groups in Oklahoma Public Higher Education

Fall Semesters 1979-80 and 1989-90

ENROLLMENT BY ETHNIC GROUPS IN OKLAHOMA PUBLIC HIGHER EDUCATION FALL SEMESTERS 1979–80 AND 1989–90

TABLE 1

	'79–80	'89–90	Increase	
			Number	Percent
Black	8,572	9,552	980	11.4
Native American	5,166	7,886	2,720	52.7
Asian	1,239	2,341	1,103	89.1
Hispanic	1,201	2,122	921	76.7
White	111,368	123,987	12,619	11.3

Source: Oklahoma State Regents for Higher Education

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Appendix A

In-depth Interviewing Outline
of University Professionals

Interview Composite of University Professionals

IN-DEPTH INTERVIEWING OUTLINE

UNIVERSITY PROFESSIONALS

1. Can you tell me anything about the climate for cultural diversity at this university? in this state? in higher education?
2. What are some feasible ways to teach cultural diversity?
3. Do you think it is a bad idea to talk about cultural differences in the classroom? Why or why not?
4. Why do you think a well-educated person should be aware of culture?
5. What is the worst thing that could happen on Oklahoma campuses along cultural awareness lines? Would education alone prevent this?
6. Is it ever too late to learn about other cultures? to change predjudices or stereotyping?
7. Who are some individuals in Oklahoma who are promoting cultural diversity?
8. What form of communication constitutes a good example of any culture?
9. Are there any workshops, conferences or special courses at OU designed primarily for cultural awareness?
10. Are you aware of any instructor or administrator who employs folklore or storytelling for the promotion of culture?

Interview Composite of University Professionals

	CESL coordinator	Multicult Ed	Intercult Prof
Question 1:			
OU climate	lukewarm	verbal & $	good
OK climate	open	passionate	bad
Higher Ed	encouraging	some hiring	good
Question 2:			
feasible ways taught	1 on 1 host families conversation get out of class	time & homey stop natural grouping Famous Ami's visuals	IC training move from moral to $ issues
Question 3:			
bad to talk?	NO!	No	No
Why?	have opinions be respectful	open-minded instr feel-see-share	avoid instructor dominance climate for response
Question 4:			
why well-ed aware?	business\ed freq contact	communication good sense how to think & operate diff	practical alt prob solution know where contrib are from
Question 5:			
worst?	depts refuse students	Langston close	naive, unsophis
ed prevent?	yes	cause & prevent	scapegoating of whites not alone
Question 6:			
too late?	No	No	No
prej & stereo?	senior citizen Spanish class	forget ethnic markings	difficult, but begin with p & s
Question 7:			
who promotes in OK?	4 individuals	7 individuals	State Arts Council & Tourism Board
Question 8:			
comm form of culture?	conversation general discussion	non-verbals acceptance hugs	"public speaking-- where an ideal of culture is advanced & reinforced"
Question 9:			
workshops, conferences, courses?	OCCE for cultural diversity	Project Threshold Instructor	OCCE SW Center for Human Relations
Question 10:			
folklore or storytelling?	9 CESL instructors	3 instructors	2 instructors

Appendix B

Projected Budget for Campaign

PROJECTED BUDGET FOR CAMPAIGN

Preliminaries	
Professional Interview Hours	250.00
Ad Sheets in Course Listing	50.00
Posters on 3 OK Campuses	50.00
Syllabus Printing	50.00
Campaign Semester	
(2) Instructor/Facilitators	45,000.00
Pre-testing	1,000.00
Anthology Publishing	500.00
Editing	150.00
Proofing	100.00
Typing	150.00
Translation	1,000.00
Graphics	500.00
Post-testing	1,500.00
Festival of Diversity	
Food	500.00
Beverages	250.00
Photography	500.00
Decorations	50.00
Facility	100.00
Music	650.00
Folkdance coordinator	250.00
Promotion	250.00
Contingency Reserve	1,500.00
TOTAL	54,750.00

Appendix C

Participant Observation poster

Achieving Unity through Multicultural Education
UCO Institute

The Oklahoma Daily clippings

A Shayna Maidel handbill

PARTICIPANT OBSERVATION
A
CROSS-CULTURAL TOOL

Learn how to understand and interact in any new cultural or ethnic setting.

Who should take this course?

Business majors, law students, educators, medical students, anthropology majors, social science students, and any one who wants to understand other humans.

Intercession: Anthro 3953
12/20 - 1/6 8:30 - 11:45AM

The Eleventh Annual Multicultural Education Institute

ACHIEVING UNITY THROUGH MULTICULTURAL EDUCATION

March 4-5, 1994
University of Central Oklahoma
Edmond, Oklahoma

Sponsored by: Bilingual Education Multifunctional Resource Center-SA8, University of Oklahoma, Desegregation Assistance Center, I.D.R.A., IKWAI Foundation, Indian Education Technical Assistance Center 5, Langston University, Native American Language Issues Institute, Oklahoma City Public Schools, Oklahoma State Department of Education, University of Central Oklahoma

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CALL FOR PRESENTATIONS DUE NOVEMBER 30, 1993

The eleventh annual Multicultural Education Institute will be held on March 4-5, 1994, at the University Center, University of Central Oklahoma in Edmond, Oklahoma. Participants and attendees will include teachers/professors, graduate and undergraduate students, teacher assistants, school administrators and other interested persons.

In addition to invited speakers, the Planning Committee seeks proposals for presentations in the strands/topics listed below:

COMMUNICATION
- Conflict Resolution
- Cooperative Learning
- Counseling
- Cross Cultural Communication
- Human Relations
- Language Development
- Learning Styles
- Nonverbal Communications

COMMUNITY
- Child Rearing Practices
- Community Needs Assessment
- Development and Utilizing Community Resources
- Facilitating Involvement of Business and Industry
- Outreach to Parents, Community
- Parent Involvement and Participation

CULTURE
- Awareness
- Behaviors
- Child Rearing Practices
- Contrast of Global & Individual Perspectives
- Contrast of Multiculturalism & Ethnocentrism
- History and Traditions
- Values

CURRICULUM
- Anti Bias Curriculum
- Assessment, Placement and Evaluation
- Cooperative Learning
- Culturally Embedded Curriculum
- Instructional Strategies
- Screening Materials for Cultural Bias

CURRENT POLICIES AND TRENDS IN MULTICULTURAL EDUCATION
- Classroom Management and Discipline
- Curriculum Policy
- Research
- Teacher Competencies
- Teacher Preparation

Submit the completed form on the reverse side as indicated. Notification of acceptance will be mailed in January 1994. Registration and other fees will be the responsibility of the presenters.

For additional information, contact Dr. April Haulman, University of Central Oklahoma, (405) 341-2980, Ext. 5139, Dr. Judith LeBlanc Flores, Langston University, (405) 466-2231, Ext. 3379, or Dr. Lyn Lim, Langston University, (405) 466-2231, Ext. 3440, or Judith Black, Oklahoma State Department of Education, (405) 521-3196.

Regent addresses classes

Speech — OU Regent Melvin Hall addresses two Human Relations classes Monday night and talks about some changes he wants at OU.

By Tiffany Pape
The Oklahoma Daily

Taking time out from his duties as attorney and OU Regent, Melvin Hall took some time out Monday night to speak to students in Professor Thompson Olasiji's Human Relations courses "Racial Diversity" and "Strategies for Social Change" classes.

Hall has been a regent since April 1992 and is committed to the board until 1999. He said that he would like to see a few changes made at the university before then.

"I would like to see the university become more sensitive to the issues we talked about today," he said.

"The percentage of minority faculty and of minority staff is not enough to be a diverse university," he said. "The leadership of the university is almost all white males . . . that is not a reflection of society."

Hall, the only African-American on the Board of Regents, spoke on topics ranging from his educational and career background to legislation he has helped pass to lawsuits he has been involved in.

Hall attended Langston University on a football scholarship and received his law degree from the OU Law Center. He has been the director of the Oklahoma Human Rights Commission, Cleveland County's assistant district attorney and is currently a lawyer with an Oklahoma City law firm.

It was largely because of Hall that a fair housing law was passed in Oklahoma a few years ago. Hall said that, during his work as the Cleveland County assistant D.A., he found that Oklahoma did not have any laws prohibiting housing discrimination.

"I saw how housing segregation has a negative effect on your life. It determines what kind of life you'll have. Certain (ethnic and religious) groups can't live where they want to live."

Hall said, for that reason, he decided to pursue legislation to change the housing laws.

He and then-Oklahoma State Representative David Riggs worked together to write the bill which would prohibit housing discrimination on the bases of race or gender. The bill would eventually include age and disability.

"The bill was introduced on the first day of the session, killed several times, and finally passed on the last day of the session," Hall said.

Today, Hall's duties have transferred from the legislative branch to the judicial. He said a large portion of his cases involve sexual harassment. "I have a file cabinet drawer just full of sexist jokes, posters and graffiti I've collected (from the cases)," Hall said.

He acknowledged the difficulty in pursuing a harassment case.

"I know, having tried so many cases, that in a traditional sexual harassment case, the judge and jury tend to say 'boys will be boys,'" he said. Hall added that the judge and jury sometimes even blame the defendant for wearing too short of a skirt.

Hall also works on cases dealing with AIDS discrimination, racial discrimination and retaliation, as well as civil rights cases.

Student panel discusses racism

10-14-93 p.1

Racism — Student leaders agree: Racism does exist on the OU campus.

By Tiffany Pape
The Oklahoma Daily

Representatives from several campus organizations met Wednesday night to participate in a panel discussion on racism.

"Is There Racism on Campus?" was sponsored by OU's Know Thyself Society.

The panelists included UOSA President David Kendrick and Vice-President Terri Cater, as well as presidents from the Black Student Association, the American Indian Student Association and the Hispanic Student Association.

All of the panelists agreed racism exists on the OU campus.

"I think there's racism (on campus)," Cater said. "As an Asian-American, I've felt racism."

AISA President Robert Whitebird said that employers can use involvement in minority organizations against certain job applicants.

"Being involved in BSA, being involved in AISA, can hurt you," Whitebird said. "They (employers) can put your application aside and you won't even know it."

BSA President Tamiko Griffin said racism at OU is inevitable because the United States is a racist nation.

"This country was built on racism," she said. "If the Constitution of the United States is built on racism, the nation will stay racist.

Other panel members identified an evolution of racism over the past century.

"The problem we have now about racism is it's not as outward as it used to be," said panel member Don Bradley. "Institutionalized racism hinders all minorities. How do we overcome this undercover, institutionalized racism?"

Hispanic Student Association President Deana Ortiz agreed.

"I think it's time we stopped avoiding the issue and being politically correct," she said. "Ignoring (racism) is a form of subtle racism."

One topic the panel addressed was that of minority scholarships.

"I think the minority scholarship is a very vital part of America," Kendrick said. "That's something that will move us forward to eliminate racism."

Ortiz said the scholarships are well-deserved.

"I think too many people put too much emphasis on minority scholarships," she said. "They are our scholarships. We are getting them and we should continue to get them."

Members of the audience were given an opportunity to ask questions and to give their opinions about the topics discussed. One audience member gave his philosophy of how to deal with racism.

"It's not easy being black; it's not easy being Hispanic; it's not easy being Asian-American," he said. "(But) if racism knocks you down, get back up."

You shouldn't have to sit Indian-style anymore

The OK Daily Oct 20 1993 p. 4

Sitting Indian-style in grade school isn't sufficient culture students need to know about American Indians.

In my first column I stated that I was born and raised on the Mescalero Apache Reservation in New Mexico, and I was. But, as a young beautiful child, I lived in Oklahoma for about three years while my parents attended college. I attended Ranchwood Elementary School in Yukon for kindergarten and first grade. I remember once in my first grade class the teacher wanted everyone to gather around while she read us a story. She told us to sit down and get comfortable. She told us to sit "Indian-style."

I was confused, I began to look around to see how one is supposed to sit "Indian-style." I knew I was an Indian, but I didn't know that there was a certain way that I was supposed to sit — I usually just sat in a chair. After observing everyone sitting with their legs crossed, I did the same. That was the first time I ever sat "Indian-style."

There are many myths and stereotypes that plague American Indian people. For many, I am probably the only exposure you will ever have to a Native American — now, isn't that sad. At an institution of higher learning it only seems logical that there be areas of study concentrating on different ethnic groups. Such programs may help dispel the myths and stereotypes of different ethnic groups.

Here at OU, President Richard Van Horn has constantly pushed for multiculturalism. We have had the sculptures of Allan Houser grace our campus, and the university has been the site of numerous American Indian cultural events. What more could be done to educate non-Indians about the Native Americans? A Native American Studies major.

Last spring the College of Arts and Sciences, the Office of the Provost, Van Horn and the OU Regents all approved a proposal that would establish a Native American Studies major at OU. The proposal is now sitting at the office of the Oklahoma State Regents for Higher Education, waiting to be approved. It has been there since May 11.

Bird Runningwater

The state of Oklahoma has the highest population of American Indians in the United States, numbering more than 252,000.

There are 37 federally recognized tribes in the state, more than any other state in the nation. OU currently has 992 American Indian students.

There are eight American Indian student organizations registered with OU. There is an American Indian Employee Council as well as the American Indian Alumni Society.

The OU College of Law's American Indian Law Review is the only publication of its kind in the nation. The OU Library has an extensive Native American collection, in addition to the specialized Western History Collection.

Are there any other reasons why we should have a Native American Studies major? What about the fact that there is no comparable degree of study offered in the state of Oklahoma. There is also no Native American Studies degree offered in the Big Eight or the region.

The Student Congress and the Graduate Student Senate have both passed a resolution in support of the Native American studies major. The American Indian Community of OU has formed a roundtable organization comprised of representatives from student organizations, faculty, staff and alumni. They have voted to support the proposal.

The American Indian community of OU supports the proposal.

There are classes offered at OU that offer insight into the world of Native Americans. If implemented, it will not require any additional funding. There may not be any immediate need for hiring new faculty.

The proposal could be first step in creating a Native American Studies Department.

> ***"Oklahoma is a state rich in American Indian history, cultures and traditions."***

It is only appropriate that Oklahoma be the first to do all of these things. Let OU show the nation how fortunate we are to have such history and cultures by establishing an American Indian studies major.

There is one catch, for those non-Indians who will major in Native American studies, you may be surprised that American Indians sit in chairs just like everyone else, and you will look funny if you attempt to sit "Indian-style."

Naaisha dabaa' ilhensi, I have spoken.

N. Bird Runningwater is born of the Cheyenne and Mescalero Apache peoples. He is a Mescalero, N.M., senior majoring in public relations and maybe Native American studies. For fellow Native Donna GoingSnake, our thoughts and prayers are with you as you go to Somalia, we will await your return in goodness, beauty, balance and harmony. Until we meet again. . .

Regents show their true colors

The new minority studies majors, which the Oklahoma State Regents rejected, would not have caused an academic ghetto in this state.

Well, the State Regents for Higher Education (their wallets) and Chancellor Hans Brisch are sending the same old message to students again: to hell with what you're concerned about, we make the decisions.

Last week they decided to reject the new, minority studies majors on the grounds that they were not broad based enough and would not be conducive to critical thinking.

David **Hyde**

I believe the term academic "ghettos" was also used in describing the likely make up of students who would participate in such degree programs.

Not only have the regents overlooked a valuable educational opportunity here, but their ethnocentric comments and previous actions point to a larger overall flaw in Oklahoma's educational system.

We, the students are not important. What we think doesn't matter and we are so young and ignorant we certainly wouldn't know what is best concerning our education.

An overwhelming majority of students on the OU campus support the implementation of the three new programs, African-American studies, Women's studies and Native American studies. These degree programs could be just what this university needs to propel itself into the 20th century and be recognized as a progressive academic environment. More importantly these programs could help to create a sense of harmony on this campus not currently enjoyed by those who have been traditionally excluded from the history books.

As far as the regents' comments are concerned perhaps these programs would create their prejudiced view of ghettos but many students would prefer this to the Billionaire Boys' Club of capitalist economics or the Klan meeting of European history (no, I don't believe all Europeans are Klansmen, I was simply pointing out the bigotry in the regents' arguments).

Are these programs less likely to foster cognitive reasoning than other programs already in place?

Everyone still has to take the broad base of general education requirements. The programs themselves are certainly no more limited than European history, vertebrate paleontology or sports medicine.

I also feel really bad for the people who have been pursuing these degrees for the last few years and are now left in the cold. I don't think I could be quite as calm as they have been if my prospective major was suddenly yanked out from under me.

I'm afraid the reason the programs are being shot down is more traditional.

The regents don't like departments which don't bring in huge amounts of research grants from industry or the Department of Defense (for proof of this look at the distribution of faculty salary increases). I wish our administrators could see that these programs will attract the best and brightest from around the country. Think about it, a Native American studies program in Oklahoma would be like a computer degree in Silicon Valley or Marine Biology on the Alaskan coast.

If we offer it, they will come.

The OU Board of Regents has also shown their true colors with the new entertainment and speakers fee which weighs in at exactly the same amount as the union fee the students rejected.

The message the regents are giving is that they will do as we please with no regard to student opinion.

I wonder if the university regents will continue this same "we know what's best for you" attitude when they go to pick a new president.

Fortunately they have been so gracious as to allow the student body one entire vote in the decision. Wow, the Three/Fifth's compromise is alive and well in Norman.

Fear not brave citizens, I have a plan. UOSA could attempt to pass legislation giving the student body power to veto a decision by the regents, chancellor, president or whoever by, say, a three-fifth's majority.

Included in this would be an allowance that the same type of referendum would allow the student body to expel a president or regent.

Unfortunately this would not scare the regents as they could simply refuse to pass the legislation which would threaten their ivory tower.

> *"Think about it, a Native American studies program in Oklahoma would be like a computer degree in Silicon Valley or Marine Biology on the Alaskan coast."*

Perhaps a wise court would then find their action unconstitutional.

What other way could we better become prepared for the real world than to take charge of our own lives and our own educational destinies?

I've given up on the administrators and regents in this state. I hope UOSA won't let me down here.

Forget about parking problems for the rest of this week and concentrate on something that could truly improve the quality of education at this university.

If anyone from UOSA (or anyone else for that matter) is interested in discussing or pursuing this important matter, you can get in touch with me through *The Oklahoma Daily* newsroom in 126 Copeland Hall.

David Hyde is a political science senior who likes to burn stuff. Fire, Fire! Huh huh.

Erik Copenhaver contributed to this column.

BARBARA LEBOW is best known for her play, *A Shayna Maidel*, yiddish for 'A Pretty Girl' which played off-Broadway in 1987 to sold-out houses for over a year. It continues to be performed in regional theaters throughout the United States, where it first started. This haunting play, about the reunion between a concentration-camp survivor and her sister who came to America before World War II won accolades from critics and audiences alike. The play explores the guilt of those who were spared the horror of the holocaust. The play includes dream sequences and memory scenes, although the action takes place in the present.

Lebow wants to reflect the way the mind works in all its complexity. She often uses *memory scenes*, subjective retellings of the past, as opposed to *flashbacks* which she sees as objective narration. Similarly her fantasy scenes project what her characters wish to happen. Her play *The Keepers* uses these devices to reveal the blend of present and fantasy in the mind of the mother, Olivia. LeBow is playwright-in-residence at Atlanta's Academy Theatre where she directs, teaches playwrighting and is director of human service programs. She has also written and directed several plays with homeless people, addicts, prisoners and the elderly.

Born in 1936 and a native New Yorker, Lebow has been the recipient of a Mayor's Fellowship (in Atlanta) and of the State of Georgia Governor's Award in the Arts.

POSTSCRIPT FOR *A SHAYNA MAIDEL*

The POSTSCRIPT program (after performance panel and discussion) for *A Shayna Maidel* will be held following the Wednesday, October 20, performance in the Studio Theatre. All those attending the performance are invited to stay and those interested but not attending are invited to come at approximately 10:15 p.m. You will be allowed in at the end of the performance.

Coordinated by **Dr. Kae Koger**, OU Assistant Professor of Drama, the POSTSCRIPT for *A Shayna Maidel* will feature members of Oklahoma City's Jewish community who will comment upon the production from their own unique perspectives. **Helene Harpman**, OU Instructor of Hebrew, will shed light on the Jewish traditions and customs in the play. **Cheryl Herling**, a daughter of Holocaust survivors and active member of the Temple B'nai Israel, will discuss her personal reactions to the play and its reflection of the experience of Polish Holocaust survivors. **Ruth Charnay**, adjunct of Speech and Theatre at Oklahoma City University, will address the author's dramatization of the experience of American Jews. Dr. Koger will moderate. The discussion is open to the public.

The University of Oklahoma 1993-94 Theatre Season

The School of Drama presents

A SHAYNA MAIDEL

by Barbara Lebow

Director Lisa Devine

Set Design by Michael Despit

Lighting Design by Jennifer Zerbow

Costume Design by Kelly Arbuckle

October 15-17, 20-23, 1993

All performances at 8 p.m. except Sunday matinee on October 17 at 2 p.m.

Studio Theatre In Old Science Hall
640 Parrington Oval

For reservations and ticket information, call the Fine Arts Box Office at 325-4101. Season tickets are available at a substantial savings.

The University of Oklahoma is an equal opportunity institution. Accommodations on the basis of disability are available by calling 325-4101.

Appendix D

Madsen syllabus

Callas syllabus

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RCLEd 467 - Fall 1984
Intergroup Storytelling Syllabus

Thursday: 6:30-9:30

Course Summary

RCLEd 467 deals specifically with authentic traditional literature (folktales, fairy tales, myths, legends) of six U.S. racial minority groups (African Americans, Alaska Natives, Asian Americans, Mexican Americans, Native Americans, and Puerto Ricans) and one from each student's own ethnic group. Each student will be responsible for knowing only eight stories (seven self-researched stories and one from the instructor). Every student, however, will receive several different stories (seven times the number of students in the class; e.g., if there are 10 students in the class, each student will receive 71 different stories). Concomitant with learning these stories and how stories reflect culture, storytelling techniques will also be learned. They are: feltboard, draw talk, puppetry, rhythmic, character imagery, origami, shadow, pantomime, and traditional storytelling. Competence in these storytelling techniques will be demonstrated to children, to your peers in class and to the instructor on an individual basis. Representative guest storytellers and storytelling experiences with children are integral parts of RCLEd 467.

†Reprinted with the permission of Dr. Jane M. Madsen, Pennsylvania State University, University Park, Pa.

Calendar

9/10: Basics/Film, *Ananse the Spider*, #10692, 10".

9/ 6: Guest Storyteller/Basics.

9/13: Guest Storyteller/Basics/Origami--bring a minimum of 10 pieces of onion skin paper (carbon copy kind of paper or tissue paper) cut in 5 1/2 inch uncreased squares for origami work.

9/20: Guest Storyteller/Basics/Title of personal ethnic story due. On a 3 x 5 card write the following information about your selection: your name, your ethnic group, title of traditional story and source (complete reference data). This story will be used for your puppetry demonstration and for your traditional storytelling demonstration. In addition, it will be used for your curriculum project.

9/27: Guest Storyteller/Basics.

10/ 4: Draw talk demonstrations; this story will be the first story you will prepare, according to a specified criteria, in a handout for every class member and the instructor.

10/11: Character imagery demonstrations; story handouts for class due.

10/18: Pantomime demonstrations; story handouts for class due.

10/25: Feltboard demonstrations; story handouts for class due.

11/ 1: Practicum with children--location to be determined.

11/ 8: Shadow demonstrations; story handouts for class due.

11/15: Rhythmic demonstrations; story handouts for class due.

11/22: Thanksgiving Holiday.

11/29: Practicum with children--location to be determined.

12/ 6: Puppetry demonstrations; story handouts for class due. This is your personal ethnic story. It will be used also to demonstrate your skill in traditional storytelling.

12/11: (NOTE: This is a Tuesday which is to follow the schedule for Thursday due to the Thanksgiving holiday.) Curriculum project due: Bring self-addressed, stamped envelope for return of these projects and your final grade; course evaluation.

*Select a traditional literature story from your own personal ethnic background suitable to use with the puppetry storytelling technique. This story will also be the one you will use to demonstrate the traditional storytelling technique to your instructor at a time convenient to both before November 22. At that time you will also demonstrate the origami storytelling technique using the same Puerto Rican legend of the coqui which was demonstrated in class on September 13 by your instructor. Make a 30-minute appointment early in the semester--no later than November 22--to have your traditional and origami storytelling techniques evaluated.

Attendance Policy

Due to the specialized content of this course and the fact that it meets only once a week as opposed to the regular three times a week, even one absence will be detrimental to your development. Therefore, attendance is required at all sessions. Please take note that the two practicum times will

BEST C

Course Needs

- Optional but strongly recommended: Modern Origami by James Minoru Sakoda. NY: Simon and Schuster (A Fireside Book), 1969.
- A minimum of 10 pieces of onion skin paper cut in 8 1/2 inch unpressed squares.
- 1 smooth newsprint pad, 18 x 24 inches (PSU Campus Bookstore or Uncle Eli's).
- At least one wide felt tip pen or magic marker (color(s) to be determined
- Pieces of felt (buy after instructor's approval).
- Simple puppet material (old socks and yarn are great).
- Cardboard, tag board, or old manilla folders.
- Wire coathangers and strong masking tape.
- 7 manila folders.

Instruction Support System (ISS)

Your progress in RCLEd 467 will be reported to you on a weekly basis by means of a computer print out. You will be receiving a packet of 17 computer sheets with specific headings. In order for your progress and subsequent evaluations to be recorded, the appropriate computer sheet must accompany each assignment. Bring this packet of computer sheets with you at every class meeting and the evaluation in the instructor's office. These ISS sheets will be designated as follows:

	Weight	Grading
ST(TR) Storytelling--Traditional	6%	%
ST(OR) Storytelling--Origami	6%	%
ST(DT) Storytelling--Draw Talk	5%	%
ST(CI) Storytelling--Character Imagery	5%	%
ST(PA) Storytelling--Pantomime	5%	%
ST(FB) Storytelling--Feltboard	5%	%
ST(RH) Storytelling--Rhythmic	5%	%
ST(SH) Storytelling--Shadow	8%	%
ST(PU) Storytelling--Puppetry	6%	A-F
TL(AF) Traditional Literature--African American	6%	A-F
TL(AN) Traditional Literature--Alaska Native	6%	A-F
TL(AS) Traditional Literature--Asian American	6%	A-F
TL(HI) Traditional Literature--Mexican American	6%	A-F
TL(NA) Traditional Literature--Native American	6%	A-F
TL(PR) Traditional Literature--Puerto Rican	6%	A-F
TL(PE) Traditional Literature--Personal Ethnic	6%	A-F
TL(CP) Traditional Literature--Curriculum Project	8%	A-F

Grading Policy

Your final grade will be determined by a cumulative grade score on all objectives. There are 17 required objectives which means that all objectives must be attempted before a final grade will be given. There is no comprehensive final examination. The Curriculum Project, TL(CP), will serve in lieu of a final examination. The final grade range is as follows: A = 90% - 100% B = 80% - 89%; C = 70% - 79%; D = 60% - 69%; F = ≤ 60%.

Grades for the storytelling techniques will be reported by a minus point factor and subsequently converted to a percentage value of the designated weight for that particular objective. The traditional literature objectives and the Curriculum Project will be evaluated by the letter grades of: A = 100%; A- = 95%; B = 89%; B- = 84%; C = 79%; C- = 74%; D = 69%; D- = 64%; F = 0%.

Note that specific objectives are due on specific dates. No stories will be accepted after December 6. Late work will not be accepted in between cla A penalty of -10 points from your cumulative grade will be imposed for each

OPY AVAILABLE

Copy each underlined entry given below: Double-space between bracketed sets but single space within each set. The books in the self-access area in the Curriculum Materials Center are your best possible source for these stories. [illegible] 567 students, you may take any book from this area on a one week loan [illegible]. The staff must check your name on the class list before it can be [illegible] from the CMC. In as much as you do not have the enormous expense of required textbooks in this course, it is suggested that you make a copy of your story when you find it. Most of these stories are very short.

[Ethnic Group:] [Edited by: YOUR NAME; Group #]

[Anthology Title:] [Author/Editor:]

[Legend Title:] [Publisher: Copyright:]

[Possible Theme:] give a word or phrase such as "courage" or "how to make friends."

[Cultural Elements and Descriptions:] give at least two in detail. You will need to research this information.

[Main Characters:] give names and physical descriptions, including sex. You may need to research the physical descriptions and ethnic garb.

[Plot:] give enough detail of the story so a person who has not read it from a text, as you have done, can also tell the story. The plot must reflect the theme and the three identified cultural elements. Do not copy it from the book but rewrite it in your own words. If necessary to include the cultural elements.

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SYLLABUS 2†

EDU 402 Workshop in Education: Storytelling — 1 Credit

Instructor: Dr. Karen Callas

Objectives:

This workshop is designed for students who wish to develop their own techniques and styles of storytelling with children and/or adult audiences.

The emphasis will be on the process of storytelling itself, and each student will be regularly involved in learning, and telling, stories. Time will be spent on improvisational storytelling, tandem and group storytelling, and the use of acoustical accompaniment. Storytelling as a form of oral history and its role in the transmission of culture will be considered, as well as its function within educational settings. It is expected that each student will necessarily improve her/his oral and nonverbal communication.

Recommended for teachers, education majors, English majors, and any individuals wishing to enhance their communication skills or expand their expertise in the creative arts.

Enrollment limited to ten students.

Methodology:

Demonstrations, individual and group storytelling sessions, film and discussion.

Evaluation:

1. Attendance
2. Learning, telling and refinement of at least three stories.
3. Completion of a minimum of four storytelling sessions with an outside group of children and/or adults. This can be done as an individual, or in tandem. Students are encouraged to explore different options for delivery.

Texts:

Sawyer, Ruth. The Way of the Storyteller. 1977, Revised ed. Paper, Penguin.

Clarkson and Cross. World Folktales: A Scribner Resource Collection. New York Scribner, 1980.

†Reprinted with the permission of Dr. Karen Callas, University of Maine at Machias.

AILABLE